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No. 1

The Sword of the Lord and of Gideon



N the far-flung battle line between Christ and evil the enemy's most terrific attack is at that sector where the conflict is over the liquor traffic, the public desecration of the Sabbath, the legalizing of gambling and other like evils. At this point the enemy has advanced far beyond his other lines—so far as to imperil the entire battle front of the Christian forces.

Does not this situation demand the strengthening of our forces waging battle at this sector?

Here, where the enemy's attack is fiercest, where our lines are thinnest (a mere Gideon's band compared with the numbers fighting in other sectors) The National Reform Association is fighting—with steadfastness and effectiveness. And here, God helping us, we expect to keep on fighting.

But Friend, Comrade, in this battle for righteousness we need YOUR help, the help many of you have been giving us, the help some of you gave formerly but have not given recently, the help of many new recruits to our ranks.

Just now the enemy is making an unprecedented drive in Congress and State Legislatures to make further indentures in our sector. The number of bills before legislative bodies to legalize and tax public evils is legion. It would seem that our political leaders are ready to bring back out of the sea all the devil possessed swine cast out of American politics in the last 100 years in their attempts to relieve distress, balance the budget and restore prosperity—bills to establish national and state lotteries—bills to legalize horse-race gambling, nationally and in some ten states—bills to legalize Sunday movies and bills that would give free rein to the re-legalized liquor.

If this iniquitous legislation is not withstood what of the church's handicaps? Of public morals? Of America's future? There is need of a supreme effort to oppose this iniquitous legislation. In addition the situation calls for agitation and education to strengthen public sentiment against these evils and on behalf of sobriety, the Lord's Day, public morals and a return to the God of our fathers.

"My right is folded back, my left is in retreat, my center is broken. The situation is splendid. I shall attack," said Marshal Foch when the German army was marching upon Paris.

Our reform forces have suffered heavy reverses. Our Great Commander calls for an advance. Under His leadership we go forward—our battle cry "the sword of the Lord and of Gideon."

Read the list of bills on page five. Then communicate with the proper persons in Congress and the Legislature. Agitate and educate in your community. And send us ammunition for the fight—as much as you possibly can. (The National Reform Association, 209 Ninth Street, Pittsburgh, Pa. You will receive The Christian Statesman one year even though your contribution is only one dollar.) In the far flung battle line we are fighting where the enemy's attack is heaviest and where our lines are thinnest.

CAN THESE BONES LIVE?

Wm. Parsons, D. D.

(Address delivered at Annual Meeting of National Reform Association, Pittsburgh, Pa., December 6, 1934).

A hasty survey of the social conditions of our country reveals very clearly that our whole social landscape is scattered with the wreckage of Christian ideals that were once embodied in legislation; with frustrated Christian hopes, and with unembodied Christian concepts.

Wreckage in Social Landscape

There were once laws against sex irregularities and lewd exposure of the person that were observed and enforced. There were laws against gambling and pornography in art and literature. There are some remnants still of the laws against the use and traffic in narcotics and we once had national prohibition. There are still laws against perjury, usury, fraud, oppression by monopoly, or exploitation, blue sky laws and pure food laws but all more or less ignored. There are some dreams of laws requiring truth in advertising and in propaganda. In most states we still have laws requiring cessation of business and labor on the first day of the week in the interests of the laborer but they are poorly enforced. Once the public school system was regarded as a means of producing intelligent, moral and socially minded citizens. Now it is regarded by most citizens as a machine that without disturbing any one's moral or religious notions primarily functions in reducing the percentages of illiteracy in the census tables. Once we as a nation dreamed of a world governed by law instead of force and we helped to create The Hague Court, the League of Nations, the World Court and the Treaty of Paris and disarmament Conferences, all of which are now little more than desiccated memories; dry bones.

Then we have a goodly number of Brain Truster hopes and ideals; the managed dollar, insured bank deposits, regulated industry, collective bargaining, the federalization of natural resources and of natural monopolies, old age, sickness and unemployment insurance. We have passive resistance to war by conscientious objectors, movie boycotts and all inclusive marriage and divorce laws based upon the teachings of Christ, this latter a very distant memory.

Ezekiel's Vision

Such a survey of the attempts of

our nation to achieve a Christian civilization raises in the mind the vision of the prophet Ezekiel which is recorded in the 37th chapter of his memoirs. There an angel attendant took him to a valley filled with dry bones; perhaps an ancient battlefield. The question was asked him, "Can these bones live?" With cautious scepticism he replied, "O Lord, thou knowest." Then he was bidden to preach to them. He did so and lo, they did live again and were integrated in living bodies.

In this symbolic vision we see portrayed the scattered remnants of the Hebrew race. The dry bones of Israel as a nation. The question was, can these scattered remnants ever again constitute a living national organism known as Israel? They were not all apostates, idolators or degenerates. Daniel and his three friends were among them. Ezra and Ezekiel himself were of them but they were the wreckage of a disintegrated nation. Under the preaching of Ezekiel and Ezra and the prayerful leadership of Daniel, they were, at least a remnant of them, again assembled into a living nation in the land of Judea.

So as we look at this clutter of wrecked ideals and of Christian social endeavors, of frustrated hopes and dreams of Christian leaders, we hear a voice challenging us, "Can these bones live?" Good as most of them are can they ever be integrated in a really Christian social order in the United States? The experience of the past leads many to answer dubiously, "the Lord only knows." But the marching order still stands for the Christian, "This gospel of the Kingdom must be preached in all the world." From man's viewpoint it may seem a hopeless task to preach these wrecked ideals and frustrated visions to a race which denounces them as tyranny, bigotry and impertinence and narrow minded fanaticism, and which even its gentler moods sneers at them as Puritanism. But from Christ's vantage point in the heavens comes the command to support them by faith in them, by testimony of their divine origin and by loyalty to them even unto death. This is backed by the assurance that in His own time He will give them living form in a Christian social order.

The Authority of Christ

In the preaching of this "gospel of the Kingdom" there is one great basic, formative idea that should be preached over these dry bones and when preached will go far in the construction of a living social order; that is the authority of Christ. The most vital question of the age is that of His authority. In every sphere of life it is challenged. In personal religion, even religious leaders are saying to His, "unless you stand for what I deem to be the highest life values you are no authority to me." In the world of philosophy the savants are brushing aside His basic teachings as being the childish concepts of an immature age. In the sphere of the emotions His ideals of the beauty of holiness are rejected in favor of self expression, even though it be as ugly as the statutes of Epstein or as crazy as Gertrude Stein's verses or as foul as Hollywood's most realistic reels. In the sphere of social life it is cast out as a devious and barren ideal. In home life it is called inhuman and unsocial. In church life it is cast out as being weak and ineffective and in civil life it is denounced as preposterous tyranny; a denial of the natural rights of man.

Our Task

We of the National Reform Association have banded ourselves together to assert this authority of Christ in the sphere of civil life against the popular prejudice and the growing arrogance of secular nationalism. We wish that the leaders and rulers in every sphere would unite in proclaiming and upholding the supreme authority of the Son of God. But in the sphere of civil life, because so few of its leaders even so much as sense the fact that there is an authority over them, it is our solemn duty to declare to them that Jesus Christ is the Lord of Lords and King of Kings, the suzerain of the kings of the earth in a very real sense and that He will overturn in His own time and way every nation and social order which refuses to acknowledge His authority and accept His laws.

For seventy-one years we have been declaring to the nation that it is the depth of degradation of man's soul to bow to the authority of any

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"Church-State Relationships in the United States"

By Alvin W. Johnson

(Published by The University of Minnesota Press, Minneapolis, \$3.00). A Review by W. S. Fleming.

The author devotes 150 pages to the Bible in the schools and erroneously concludes that separation of church and state excludes from public education the Book that made our civilization. He conveys the impression that aggressive groups seek to force the Bible into the schools, when in fact they only seek to hold it there against covert efforts of aggressive minorities to exclude it. He often injects his personal opinions without evidence or in face of contrary evidence, and thus suggests that he fears the facts and cares more to make a case than to shed light. In spite of correct use of the terms in documents he quotes, he mistakenly uses the words religion, church and sectarianism as synonyms. Space permits discussion of only a few points.

I. He is careless of the facts.

Just a few of many instances. On page 28 and elsewhere he says that 12 states have "statutes" requiring the reading of the Bible in the schools and that 11 states have "statutes" forbidding the practice. The last half of the sentence is not true. No American legislature has ever plainly excluded the Bible from any school. The exclusion he mentions is not by statute but by opinion of courts in four states and of single individuals, attorney general or superintendent of schools, in the other seven. His argument makes it appear about a stand-off between friends and foes of the Bible in education—twelve states for and eleven against. Arkansas restored the Bible to the schools by popular vote. In every other state requiring the Bible in the schools, it took the affirmative action of two legislative bodies with a total favorable vote of 1,000 or more plus the signature of the governor. But in the states that exclude the Bible, the action was taken by not to exceed, all told, 27 men.

Also on page 28, the author says the supreme court of California upheld a statute prohibiting the reading of the Bible in the schools. California has no such statute, and the court never gave such an opinion. The question was whether the school board might use public money to buy King James Bibles for the school library, and the court held the version not sectarian and public money might be so used. On

the same page the author says the supreme courts of Ohio and Nebraska gave decisions "adverse to Bible reading," but this is not true for in both states the court put the matter into the hands of the school boards, as the author elsewhere declares, thus contradicting himself.

II. With no sustaining facts, he often jumps to erroneous conclusions.

Quoting no evidence, he gives the dictum that separation of church and state excludes religion from public schools. There is no line in American history, law or court decisions to verify his word, and there is much to the contrary. In all the 19 cases before state supreme courts on the Bible in the schools, only in the Georgia case was the question of separation of church and state argued by the opposition, and the court dismissed the argument instantaneously. Also the laws in twelve states requiring the reading of the Bible in all schools, besides the school board rule to the same effect in many great cities outside these states—cities like New York, Baltimore, Washington, Indianapolis and many more—all these are a standing challenge, never yet accepted, to test the matter in the courts. Why has not the question been tested in the courts of New York city, where for almost 100 years, by school board rule, the Bible has been read daily in all public schools? Why has the matter not been taken to Federal courts from Washington, D. C., where, under Congressional action by school board rule the Bible has been read daily, not since 1926, as the author says, but since at least 1898? Here is a magnificent chance to have the question settled in the highest courts once for all, but friends cannot carry it there, and foes seem afraid to try it. In face of such facts, it seems presumption to assert that the Bible in the schools violates separation of church and state.

Also without evidence he falsely asserts that the universities of Virginia and Michigan were "completely secularized" at the beginning. For many years both institutions were deeply religious, but not sectarian. Jefferson wrote the law that originated the University of Virginia and outlined the curriculum, and he and Madison controlled the

institution for some years—the two men who did most to bring about religious liberty and separation of church and state in this country. The first President was dismissed because of his liberal religious views. Every student had to study religion. All must attend chapel daily. They planned to buy many theological books for the library. They offered buildings and ground for sectarian theological schools, and promised closest cooperation with such schools should they be built. At the University of Michigan most of the early professors were ministers, chosen with intent. All prospective teachers must study McIlvaine's *Evidences of Christianity*, one of the greatest non-sectarian theological works of the 19th century. Every student must attend chapel daily and church on Sunday. In 1852 the Trustees expelled from the faculty D. D. Whedon, later one of the greatest Methodist theologians of the century, because, as they held, he taught "a doctrine . . . at war with the principles of Christ and His Apostles."

Our author falsely assumes that in the old days "there was a movement for the secularization of the public schools." The facts deny the charge. I do not recall a leader in church or state or educational system who in the old days favored secularization, and I can name many who stood actively for religion in the schools, the universal practice in those days. The thing the author sees, but too dimly, was the growing effort to make it impossible for sects to secure public funds to operate their sectarian schools. Just that was the aim of the Blaine resolution in Congress, which the author quotes, omitting the part not suited to his purpose. That too was the intent of the party platforms in 1876 and of constitutional conventions and legislatures all over the land, and they were in no sense attacking the Bible in the schools, as much evidence reveals.

III. He browses widely, but fails to dig deeply.

He ignores all fundamental principles that require religion in the schools to save the nation. He forgets the MAGNA CHARTA of our school system—"Religion, morality and knowledge, being necessary to

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1906 at Pittsburgh, Pa., under Act of Congress of March 3, 1879.**"Church-State Relationships"**

A book with this title, dealing largely with the legal status of the Bible in the Schools of the United States, is reviewed in this issue by Dr. W. S. Fleming, known to many of our readers as an outstanding authority on this subject and as the representative of *The National Reform Association* on the Bible in the schools. His criticism of this book is well worth reading. The author is a Seventh Day Adventist minister which, of course, means he is against the use of the Bible in the public schools. The book contains an extended chapter on "Sunday Legislation" which we will review in our next issue. No Bible in the public schools, no civil Sabbath laws, no religion and no God in government, is the doctrine of Seventh Day Adventists.

A National Day of Prayer

Prayer has saved the life of our nation. In crises periods, when the very life of the nation was in the balance, the Christian people of our country including our national leaders sought the forgiveness, the counsel and help of the God of nations. In these crises periods our national leaders—our President at the request of the United States Senate—issued proclamations calling the nation to prayer and appointed a national day of prayer on which the people were entreated to come together to beseech Almighty God through Jesus Christ for his intervention and help, following which came deliverance. Read the informing and encouraging article in this issue by Dr. Parsons, "The History of Our National Prayers." Surely our nation is now in one of these crises periods. There is need, great need, for another such day of prayer. May God put it into the heart of our national leaders to call it. Efforts were made to have former President Hoover proclaim a day of prayer but without avail. Similar efforts have been made with President

Roosevelt. Let us not be discouraged because these have not been successful. Let those who believe that this is America's great need write to the President urging him to act. Let them also write to their representatives in Congress or to someone in that body whom they believe would be favorably disposed, urging them to have Congress take action requesting the President by proclamation to set apart such a day. It was in response to requests from Congress that Presidents Lincoln and Wilson proclaimed a day for national prayer.

Pennsylvania Dry Conference

Representatives of eleven statewide dry organizations of Pennsylvania met in Harrisburg February 28th to bring about concerted action on behalf of legislation to curb the liquor traffic and to oppose injurious bills before the Legislature on this and other moral issues. The following eight point legislative program was adopted:

1—Extension of the local option law's provisions to include all alcoholic drinks, wholesale and retail, applicable to both general and municipal elections.

2—More stringent restrictions on drunken drivers, with mandatory jail sentence for second and subsequent offenses.

3—Establishment of zones within which

a retail liquor license would not be issued for a business place less than 300 feet from charitable, educational or religious institutions.

4—Cessation of liquor sales to minors and drunks.

5—Prohibition of liquor advertising.

6—Bar women and minors from liquor dispensing jobs.

7—Better protection of territory where people have voted dry.

8—Use of profits from the state liquor monopoly for "taking care of the consequences of the traffic."

A committee of one representative from each of the groups present was appointed charged with the responsibility of carrying these resolutions to the General Assembly and pressing for their enactment into law. This committee was also empowered to act in regard to legislation on gambling, the Sabbath, lotteries and other moral issues. The committee follows: Rev. Homer W. Tope, Anti-Saloon League; Mrs. Ella B. Black, W.C.T.U.; Rev. R. H. Martin, National Reform Association; Rev. O. B. Poulson, Dry State Committee; Walter E. Myers, Council of Christian Education; S. M. Rinehard, Christian Endeavor Union; Rev. W. B. Forney, Lord's Day Alliance; Rev. R. M. Blackwood, Western Penna. Sabbath Association; John A. McSparran and John H. Light, Grange.

Preventing The Causes Of Crime

By H. L. Smith, Dean of School of Education, Indiana University, and President of National Education Association

The responsibility for crime rests primarily upon the individual and secondarily upon society.

The motive, the will, the choice in conduct belong to the individual; but the developing of the motive, the strengthening of the will, the guiding or directing of the choice is a part of society's business.

The roots of crime are found in two levels; in the inherent, the inner life, or temperament; and in the imposed, external life, or temptation.

The most fundamental thing in all life's activities is motivation. Therefore the prevention of crime depends ultimately upon instilling right motives, teaching to make right choices, inhibiting wrong motives and wrong choices, and preventing or removing temptations.

Motives originate, in part, in experience: in social environment, education, religion; in part, in imagination and reason. The prevention of crime, then, necessitates control of the individual's experiences and the education of his imagination and reason.

Prevention of the causes of crime

by control of the sources of motives must begin with the child. Of first importance in enriching the child's experience and beliefs is religion. A deep sense of religion, with its central ideas of love and of accountability to God for every thought and action, is the fundamental agency for enforcing obedience to moral obligations.

Those things that lead to motives or desires that are degrading or unsocial must be barred from the child's experience. For example, the movies must be strictly censored, traffic in liquor prohibited, examples of unfairness and injustice eliminated.

Criminality centers in selfishness. To prevent crime, idealism and altruism must be inculcated in the children, by precept, by example, by atmosphere. Of special value are lessons in good will, *esprit de corps*, in sociableness.

One who is fully educated in intellect and moral sensibilities is not likely to be a criminal. Education is the road to wisdom and wisdom and righteousness merge.

Church and State Relationships

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good government and the happiness of mankind, schools and the means of education shall forever be encouraged." The words were written by Nathan Dane, of Massachusetts, where the Bible has always been in the schools, and they must mean that religion is a vital necessity in education. They were put into the Ordinance of 1787 and re-enacted by the Federal Congress in 1789 by the very men who wrote separation of church and state into the national constitution. Our author does not hear the Federal Supreme Court say, "This is a Christian nation," with all the words imply of the right of a people to protect their undergirding principles. He forgets that Horace Mann, father of our school system, and many others, urged us to keep the Bible in the schools to save us from barbarism and crime. He forgets what Theodore Roosevelt said, "A man trained in mind but not in morals is a menace to society," and Coolidge, "Education without character is dangerous."

Thoughtful patriotic citizens will admit two facts—(a) A religious and moral citizenship is necessary to the life of the nation. (b) The state would risk her life if she should leave entirely to the churches, which she does not control, the religious teaching upon which the life of the nation depends. These two facts are the crux of the whole matter. It necessarily follows that the state must do one of two things—teach her own religion in her own schools, or, reuniting church and state, turn her schools over to the sects, or one of them, and control the religious teaching in such schools. Which will the author choose? Which will sectarian minorities choose, who now covertly seek to promote their own schools by excluding religion from public schools? If we follow the lead of the author and his kind, this nation will go down in barbarism and crime, as Horace Mann, Archbishop Ireland and many other leaders have warned us.

Can These Bones Live?

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man unless he is clothed with the delegated authority of Christ; that the people collectively have no more rights than a king or an individual citizen; that at the uttermost the people are but the depository of this delegated authority from which just government derive their powers. We have been declaring that it is

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Bills on Moral Issues Before Congress

By H. R. PRINGLE

Bills of magnitude on many subjects are now before Congress. We call attention to numerous bills bearing on moral issues which should receive attention from our entire citizenship who believe in public righteousness and oppose the prostitution of government and demoralization of the people by governmental permission and sanctioning of moral evil. Write your representatives in Congress and the Chairman of the appropriate committees, urging defeat or passage of the following bills, according as they are bad or good:

Liquor Bills. House of Representatives 33 to reduce tax on spirits. H. R. 191 to reduce taxes on wines. To Committee on Ways and Means, Robert L. Doughton, Chairman.

Army Canteen, H. R. 3419 to repeal law 1917 against sale of liquors to officers and soldiers in uniform. Committee on Military Affairs, John J. McSwain, Chairman.

H. R. 4001 to permit sending liquors by mail and parcel post. Committee on Judiciary, H. W. Sumners, Chairman.

S. 541 to prohibit transportation in interstate commerce of advertisements of intoxicating liquors, or to broadcast by radio such information. Committee on Interstate and Foreign Com-

merce, Sam Rayburn, Chairman.

National Lotteries Bills. H. R. 3414 to authorize sale of 2½ billion in lottery tickets per year by post office and treasury departments. Committee on Ways and Means, Robert L. Doughton, Chairman.

Anti-Gambling. S. 398 to strengthen the anti-gambling law of District of Columbia. Passed Senate. Write H. R. District of Columbia Committee, Mrs. Mary T. Norton, Chairman.

S. 6 to prohibit interstate or foreign commerce or carriage in mails of slot-gambling machines. S. Committee on Interstate Commerce, Burton K. Wheeler, Chairman.

Motion Pictures. H. R. 2999 to create a Federal Motion Picture Commission and to prevent block booking, unfair practices and monopoly and H. R. 142 to prevent block booking, to Committee on Interstate and Foreign Commerce, Sam Rayburn, Chairman.

Pugilism. H. R. 143 to permit interstate commerce in prize fight films. Committee on Interstate and Foreign Commerce, Sam Rayburn, Chairman.

Alien Representation. H. J. 4 to amend Constitution to exclude aliens, in counting the whole number of persons in each state for appointment of Representatives among the states.

Bills Before Pennsylvania Legislature

By R. H. MARTIN

Let every decent and righteous citizen of Pennsylvania vigorously protest against the passage of the following iniquitous bills and all similar bills that may be introduced. Protest to your representative in the Legislature, the Chairman of the committees to which these bills are referred, to the Governor of the State and the Chairman of the Republican State Committee.

To establish state lotteries. H. R. 237. To raise \$100,000,000 by sale of 1,000,000,000 tickets at 10 cents each—75% of this for prizes, 20% for old age assistance, 5% for expenses. To Ways and Means Committee. H. R. 101, legalize State Lottery. To Committee on Judiciary Special.

To Legalize Race Track Gambling. Pari-mutuel machines. 7 similar bills; H. R. 173, 7, 8, 108, 216, 324, 331. All to Ways and Means Committee. Senate Bill 16, to Law and Order Committee of Senate.

To Legalize Sunday Movies and Theatricals. 7 similar bills. H. R. 1,

203, 215, 367, 816. Above to Law and Order Committee. H. R. 367 to Elections Committee. Senate 44 to Law and Order Committee. All these bills would require vote at election next November on Sunday movies and theatricals in every municipality and township of the state.

To legalize Sunday fishing. 5 bills. H. R. 103, 112, 143, 144, 222—to Law and Order Committee.

To permit sale liquor on Sunday to 2 P.M. H. R. 426 to Law and Order Committee; Senate 44, to Law and Order Committee. To permit sale of liquor by clubs on the Lord's Day and permit licensed hotels, restaurants and clubs to sell liquors for consumption off the premises. H. R. 497 to Law and Order Committee.

To legalize home manufacture of liquors. H. R. 17, to Ways and Means Committee.

Chairmen Committees of House of Representatives
Law and Order, Hon. Charles Mel-
(Continued on page 6)

ASSOCIATION ACTIVITIES

The annual meeting of our Association held in Pittsburgh in December was in every way a successful meeting. The reports of the year's work were most encouraging. The program as it appears in our December issue was carried out in full. All addresses were of a high order. Many requested publication of Dr. Parsons' address at the annual dinner on "Can These Bones Live." It appears in this issue. The union service of five Wilkesburg churches on Sabbath evening addressed by Prof. John Coleman, Ph.D. of Geneva College, was attended by 800 people. Hon. Leon Metzger, Secretary of Revenue of Pennsylvania, gave a most impressive address on "Drinking Drivers." The following were elected as their own successors to the Board of Directors for a term of three years: Drs. W. Wofford T. Duncan, R. A. Hutchinson, Ross M. Haverfield, J. Sala Leland, J. S. Martin, A. R. Robinson, Mr. S. K. Cunningham, Mr. F. H. Davis and W. A. Ganfield, President Carroll College.

Following this meeting the Board of Directors elected the following officers of the Association for this year: Dr. R. H. Martin, President; Dr. Hugh Leith, First Vice President; Rev. R. W. Redpath, Secretary and Mr. Knox M. Young, Treasurer. Officers of the Board elected for this year are: Mr. F. H. Davis, President; Dr. D. H. Elliott, Vice President; Dr. W. L. C. Samson, Secretary. Chairmen of Departments: Field, Rev. H. B. Mansell; Finance, Mr. E. C. Young; Publication, Mr. John W. Alexander; Administrative, Dr. R. H. Martin.

Bills Before Pa. Legislature

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chiorre, House of Representatives, Harrisburg, Pa.

Ways and Means, Hon. Frank W. Ruth, Harrisburg, Pa.

Judiciary Special, Hon. Joseph A. Simon, Harrisburg, Pa.

Elections. Hon. John J. O'Keefe, Harrisburg, Pa.

Chairman Committee of Senate

Law and Order, Hon. Joseph C. Trainer, Senate Chamber, Harrisburg, Pa.

Chairman Republican State Committee, M. Harvey Taylor, Telegraph Bldg., Harrisburg, Pa.

Governor, Hon. George H. Earle, Harrisburg, Pa.

Addresses

Space permits brief mention of only part of recent addresses. Addresses churches of Pittsburgh and vicinity: Walton, N. Y., Reformed Presbyterian Church and union service of churches; addresses at Sabbath School conventions; address to students of Westminster Theological Seminary, Philadelphia on "The Sabbath;" 5 addresses at Allentown, Pa.—Sibert Evangelical Congregational Church, Men's Bible Classes of First Presbyterian Church and St. Paul's Lutheran Church, students of Muhlenburg College, radio address.

Legislative Work

The Board of Directors appointed the following as a Legislative Committee: R. H. Martin, Mr. F. H. Davis, Dr. D. H. Elliott and Dr. W. L. C. Samson and Mr. Knox M. Young. This committee is active in sending communications to the President of the United States, Governor of Pennsylvania, members of Congress and of the Pennsylvania Legislature regarding proposed legislation on lotteries, gambling, liquor, the Sabbath, etc., which appear elsewhere in this issue. The committee is also sending letters regarding this legislation to about 2,500 key people throughout the country urging appropriate action by telegrams, letters and resolutions by individuals, Bible classes, churches and other groups.

"The Day"

Orders for this Manual on the Christian Sabbath are received and filled daily from our office. Where the Sabbath issue is before Legislatures copies of this book are being placed in the hands of key members of the Legislature.

Mr. John A. Fackler of Allentown, Pa., who is deeply interested in the Sabbath cause and promoting it in his community, secured 50 copies (provided through the generosity of a friend) and is placing these books in the hands of ministers and Bible class leaders in connection with addresses made on this subject.

100 copies distributed among the pastors of Beaver County, Pa., through the generosity of friends.

91 copies presented to the students of the Westminster Theological Seminary of Philadelphia, Pa., in connection with an address on the Sabbath delivered to these students, made possible through the generosity of the pastor and a few members of the First Presbyterian Church, Pittsburgh.

Quiet Observer's Column

REV. H. B. MANSELL

Fifteen years ago, somewhat weary of the spirit of sacrifice called forth during the war, America turned eagerly to making money. Without deliberate intention the real creed of our people became greed; gold took the place of God. The years of prosperity in the twenties only confirmed the general faith in the worth of the new-old god. A few prophetic voices warned in vain. Speculation for "easy money" increased as one boom followed another. Then the overdue crash came late in 1929.

Perplexed by the persistence of the depression America threw overboard the last political sign of her war-time idealism; prohibition was a Jonah. Repeal came because America was still greedy; for revenue to reduce millionaire's tax bills, for profits to be made quickly even though at the price of human life and welfare, for a return of work and prosperity no matter what it cost the weaker part of our people. Otherwise good people were persuaded to vote for repeal by an appeal to their pocketbooks.

But taxes are heavier than ever and the end is not yet. Budgets have not been balanced by booze. Smoking distilleries and breweries have not reduced the number of the unemployed. Death rides our highways as never before. The saloon is back with seven other devils, each worse than the saloon. When will America realize that she has sinned against God, against herself, and against humanity?

Doubtless reckless greed has been our basic sin; "The love of money is a root of all kinds of evils" today as in Paul's time. That produced the gangsters, the organized corruption of our politics, the gambling and the kidnappings as well as the bootlegger. It is hard for Americans to admit that repentance is the need of today. In the darkest period of the Civil War Abraham Lincoln was concerned not to have God on the side of the Union but the United States on the side of God. If that were the chief concern of our people now the prospects would be brighter.

Probably more Americans are conscious of a feeling of guilt regarding repeal than any other national sin. When that conviction grows strong enough to produce a genuine repentance that brings forth proper fruits in action the revival that good Christians long for will be at hand.

The History Of Our National Prayers

William Parsons, D. D.

Prayer as a national institution has had an important place in our nation's history. Throughout our history it has been the custom, very generally observed, for the daily sessions of Congress, of all State Legislatures, of national assemblies and conventions and of many of our schools to be opened with prayer. We have also had our national days of prayer and fasting, proclaimed by the President of the United States. This custom does not prevail to the same extent today as formerly. There is need of its revival. It has been a great blessing to America and never was it needed more than today. In this study four instances of national prayer will be reviewed hastily to show the place this custom has played in our national life.

Prayers in Continental Congress

After its organization the First Continental Congress which convened September 5, 1774, as its first act, passed a resolution requesting the Rev. Mr. Duche, an Episcopal clergyman, to open the session the next morning with prayer. John Adams wrote in his diary of this event. "The Collect for the day, the seventh day of the month was admirably suited to the occasion. Though this was accidental it still seems providential. It was the 37th Psalm, "Plead my cause, O Lord, with them that strive with me. Take hold of shield and buckler and stand up for my help." The conditions which called for this help were indeed oppressive and momentous. The decision to break with Great Britain was a difficult one. Few wanted to part from the mother country. Many colonists were determined not to do so, in spite of their present misunderstandings. For a group of divided colonists, without army or navy, to challenge to battle one of the strongest nations on earth which was well equipped with both, seemed foolhardy in the extreme. They certainly had need of divine guidance and help.

But what was the result of this turning to God. Leaders arose who were able gradually to fuse them into a nation. The churches became the first natural bonds of union and supplied the armies with their most dependable element. While loosing most of the battle of the Revolution the Colonists won the war and after fourteen years of trial and error

they fashioned the most stable republic that the world has so far seen. The foundations were laid upon which one of the most Christian of social orders has been built.

National Day of Prayer—1799

The second illustration is found on March 6, 1799, or twenty-three years later. The country had just come through one of the worst epidemics of yellow fever that has ever scourged the nation. There was an insurgence of alienism originating among the sympathizers with the French Revolution that seemed to threaten all of the newly established institutions. Whatever may be one's opinions of the Alien and Sedition laws, the conditions out of which they grew were alarming enough to disturb any nation.

Talleyrand was bullying and expelling from France a succession of diplomatic representatives, apparently with the intention of provoking war. The first acts of nullification which were later to so much disturb the nation had just been taken by two of the states. There were yet unsolved relations with Great Britain that were subsequently to lead to war. This period saw both the moral and religious conditions of the United States reach their nadir.

In the midst of these conditions President John Adams issued, on the above mentioned date, his proclamation calling for a day of prayer and fasting on April 5, 1799. The Christian element of the population responded quite generally to this national act. The sequences were remarkable. The revival of 1800; the about face of France under Napoleon; the organization of the great Bible, Tract, Missionary and Abolition societies and the abolition of the slave trade followed in rapid succession. It was a striking illustration of the truth of 2 Chron. 7:14. "If my people who are called by my name shall humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and heal their land"

National Day of Prayer—1863

In 1863, on March 2, the Senate of the United States adopted a resolution requesting the President "to set apart a day for national prayer and humiliation." The heart of this

resolution was in these words, "Devoutly recognizing the supreme authority and the just government of Almighty God in all the affairs of men and nations; deploring the national offenses which have provoked His righteous judgment, yet encouraged in this day of trouble by the assurance of His word, to seek Him for succor according to His appointed way through Jesus Christ, we request the President, etc."

The day of trouble here mentioned was the Civil War and the sorry headway the nation was making in the preservation of its unity, the sense of defeat that was growing among the people, the inclination of European nations to recognize the Confederacy as a *de facto* nation, the lagging in volunteering for the army, the Indian uprisings of the North West; all of these made indeed a day of trouble for that generation. The national offenses deplored were the tolerant, vacillating attitude toward the domination of the slave holding elements of the people; the encouragement to civil war by the repeal of the Missouri Compromise; the iniquity of the Fugitive Slave Act and the Dred Scott Decision.

In the midst of these troubles President Lincoln responded by calling the people to observe the 30th day of April of that year as such a day of prayer and humiliation. His proclamation reads partly as follows:

"And whereas it is the duty of nations as well as of men to own their dependence upon the over ruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truths announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord; and inasmuch as we know, that by divine law, nations as well as individuals are subject to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins to the needful end of our national reformation as a whole people? We have been the recipients of the choicest bounties of Heaven. We have been preserved these many years in peace and pros-

perity. We have grown in numbers, power and wealth as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us; and we have vainly imagined in the deceitfulness of our hearts that all of these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success we have become too self sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God who made us."

The religious people of the North responded to this call. The churches everywhere were filled for that day. The results you know. Vicksburg and Gettysburg followed within six weeks, Chatanooga a few months later. They determined the event of the war. They sealed the doom of chattel slavery in the United States. They assured the perpetuation of the Union.

National Day of Prayer—1917

The fourth illustration is of such recent history as to be within the memory of the majority of the living. It occurred in 1917. We had been swept into the World War by the insane fury of the German militarists in their submarine warfare. Entering this war was contrary to the wishes of the vast majority of our citizens, but they were in it, and that fact sobered them. On the Fourth of October, 1917, Congress by joint resolution called upon President Wilson to proclaim a day of supplication and prayer. The president responded and set aside October 28th of that year. The Christian people of the nation heartily responded. The response to the prayers and the instructions from the pulpits that day, was the manifestation of a quiet determination to support the government in everything. There was little of the jingoism which often accompanies such events. The response throughout the nation was about the same.

The outcome of that national attitude was the swift financing of the Allies, the raising of an army of 4,000,000 men and the dispatching of a large portion of them to the various battle fronts, the decision of the war and the destruction of three great Empires which had placed themselves astride the path of Christian progress. Yet in that war we suffered less than any other leading nation and our casualties were no more than we now suffer in two years of automobiling. And while not all of the spiritual and or-

ganizational ends then visualized were achieved, the League of Nations, the World Court and the Treaty of Paris went far in substituting a reign of international law for a reign of force. In the exaltation of that time we achieved national Prohibition and began an era of material prosperity unequalled before.

National Day of Prayer Needed Now

But what should this strand of our national history teach us as to the duty of today? Many things if we read it aright. Since that day of prayer we have slipped back again into the depths of national selfishness and personal greed. The war became a period of unprecedented profiteering. We forsook the Christian leaders and chose instead the nationalistic jingoes. We rejected the natural leaders of thought in moral and spiritual standards and welcomed an alienism that would be the shame of any nation. We did what we could to wreck the League of Nations and the World Court. We launched upon a career of usury, gambling and exploitation that would disgrace the most pagan of nations. At the behest of the foreigner and the money power we destroyed national prohibition. We fell into the morass of economic depression. All of the wealth piled up in the years of prosperity is evaporating. We are sinking deeper and deeper into the bogs of personal and national debt. We have tried inflation, confiscation, bonuses, and doles to prime the economic and industrial pumps. We have insured bank deposits and are launching upon a four billion dollar public works project based upon further borrowing. All this is apparently of little avail. The wealth continues to fade under unemployment. It is certainly as probable today as when Lincoln spoke, that the present distress is a divine chastisement for our national impiety and transgressions and that it will continue either until all the wealth of these iniquitous years is wasted away or until the nation realizes its impiety and its transgressions and repents and turns again to the standards of Christianity for its laws and policies.

We have not done this yet. Nor have we lent our ears to that voice which speaks from heaven, "If my people who are called by my name will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and forgive their sin and heal their land." A few individuals and one outstanding reform

organization tried to make the first Sabbath of last November a day of national prayer but it fell rather flat. The nation was not back of the movement. The nation has not yet turned to God.

What we need is a national repentance and a national faith which will esteem the blessings of God as more desirable than a "New Deal" in politics and economics, a dole, or a managed dollar.

If the nation desires such a day, Congress is the place to make that desire known and felt. But let us not forget that such resolutions must grow out of the hearts of the Christian people as must all progressive and Christian laws.

CAN THESE BONES LIVE?

(Continued from page 5)

the solemn duty of the people to acknowledge the authority of Christ in their basic instruments of government, the constitutions of both states and nation. It has been our message that all laws, federal, state and municipal should be made to lie level with the ethical teachings of Christ. That every administrative and judicial act should be made to square with His revealed will. This is the gospel of the Kingdom that we believe and teach.

The Faith That Overcomes

During this seventy-one years it has been mostly a losing battle. No single element of Christian idealism of Christian ethics is as fully embodied in our laws and governmental practices as it was at the time of our organization. The church has grown in numbers but has weakened in social and political influence. Lip service to Christ has become popular but His authority has become anathema. Alongside of the growth of the Christian church there has grown a secular nationalism which differs only in development from that of Adolph Hitler.

As we survey the field of our battle ground, as Ezekiel surveyed the valley of dried bones, it is well to ask ourselves if we have the faith to preach to this wreckage the gospel of the Kingdom. Our answer is that we will preach this authority to them as long as Christ gives us the opportunity, the strength and the means and we are assured on His authority that as certainly as Ezekiel's dry bones arose to life under his preaching, so in Christ's own time all these ideals and hopes and visions will be integrated in the new earth of His eternal purposes.